Scripture Responses

FOR WORSHIP

AUG 8 1899

LIBRARY OF CONGRESS.

BV 4[illegible]

Chap. ..... Copyright No. .....

Shelf R5B7

UNITED STATES OF AMERICA.

SCRIPTURE RESPONSES

FOR WORSHIP

ARRANGED FROM THE AUTHORIZED VERSION

BY

EDWARD T. BREWSTER, M.A.

WITH AN INTRODUCTION BY

REV. JOHN PEARSON, D.D.

UNION PUBLISHING COMPANY
DAYTON, OHIO

11257

Copyright, 1898, by
EDWARD T. BREWSTER.

TWO COPIES RECEIVED

2nd COPY,
1898.

40058
July 2, 98.

INTRODUCTION.

From the earliest times it has been found profitable for the congregation to be not only listeners, but participants in divine worship. It was so not only among the early Christians, but before them among the Jews, and also among the Greeks, Romans, and other civilized nations. In apostolic days and during the time of the pristine purity of Christianity, the congregation had a large share in all public worship. It was only when the spiritual life began to decline that multiplied forms became petrified and the people were cut off from an active part in religious services. Through all the dark ages priestly functions and priestly sacrifices put quite out of mind the scriptural doctrine of the priesthood of all believers. Protestantism reduced ceremonial to the orderly and devout expression of the spiritual life and aspiration of the church, and largely restored to the people their rights in the matter of personal participation in the services of God's house. This was not confined to song and prayer, but included the use of the holy Scriptures.

It is evident that there is among an increasing number of the most loyal and spiritual Christians a growing desire to enrich their worship with such ancient forms as the Apostles' Creed and the *Gloria Patri*. The responsive reading of the Psalms is also coming into large favor, and evidently with very beneficial effect. The responsive service calls out the effort of the individual member of the congregation, and identifies him in feeling with the whole body. As he uses his own voice in the reading, a deeper impression is made on him than if he were simply a listener; moreover, the effect upon the casual visitor who hears the earnest responses is forcible and salutary. In line with this, the services of all the non-liturgical churches are being enriched, and for this purpose the Psalter is sometimes used.

But it has not always proved satisfactory to use the psalm entire, and hence there have been some attempts to arrange them into topics. This, in some respects, is a valuable improvement on the old method of using the Psalter. There is, however, a grave objection to confining the responsive service to any one book of the Bible, while the wealth of the other sixty-five books is left untouched. The skill that gathers from the wide fields of God the promiscuously scattered fragments which, when properly arranged, constitute the natural sciences ought to be able to gather from the rich fields of holy Scripture the materials for the illumination of a multitude of subjects. This very thing has been admirably done in the following pages.

I notice that "SCRIPTURE RESPONSES FOR WORSHIP" have been drawn not simply from one book, but from the entire sixty-six books of the Bible. This vast range gives great beauty and richness to the themes. The selections are grouped about a great variety of well-chosen subjects, and so deftly are they woven together that many of the lessons seem to be one continuous passage. The lessons, being topically arranged, are much better adapted to illustrate a subject than could be done by any corresponding number of consecutive verses that can be found in the Bible. By means of the full index, a lesson may be chosen to enforce or illustrate almost any subject. The reading of a lesson responsively by the pastor and congregation may be supplemented by a chapter, or part thereof, read by the pastor alone. The system of foot notes, by which each verse may be verified, is an excellent feature of this book. Such a manual can hardly fail to add greatly to the interest of any service, and is better adapted to the use of a congregation than either Bibles or Psalms. This book will also be found to be admirably adapted for use in prayer-meetings and at the family altar.

It gives me great pleasure, after perusing this work, to commend it to pastors, churches, and families, as the best selection of Scripture lessons that I have ever examined.

JOHN PEARSON

INDEX.

ABSTINENCE, total, 107.[1]
Affliction, comfort in, 8, 72.
ANGER, 1.
Apostles' Creed, the, 130.

BEATITUDES, the, 98.

CHASTENING hand, God's, 72.
Children's Day, 7, 31.
Children, Jesus' love for, 7.
CHOICE, 2.
CHRIST, 3-10.
    birth of, 5.
    a comfort in affliction, 8.
    love for children, 7.
    prophecies of, 3, 4.
    resurrection of, 90.
    sacrifice of, 6.
    will bring peace on earth, 9.
    will reign as Prince of Peace, 10.
CHRISTIAN CHARACTER, 11-21.
CHRISTIAN WORK, 22, 23.
Church, coming glories of God's, 46.
    duties of the, 45.
    love for the, 44.
    union of with Christ, 43.
COMMANDMENTS, THE, 24, 25.
Confidence in God, Christian's, 32.
Contentment, 13.
CONVERSION, 26-28, 129.
COUNTRY, OUR, 131.
Courage, 16.
Covetousness, 65.

[1] Figures refer to the *lesson*, not the page.

DEATH, 29, 30.
Christian, 29.
of an eminent citizen, 30.
Deliverance, thanksgiving for personal, 113.
Dissipation, 108.
Doing God's will, 23.
Drink, strong, 109, 110.

EDUCATION, 31.

FAITH IN GOD, 32-35.
Faith, examples of, 34.
Faith's bead-roll, 35.
FAITHFULNESS, 36.
Family training, 31.
Father, God our, 38.
Forgiveness, prayer for, 78.
spirit of, 93.
Friendship, blessedness of, 66.
sweetness of human, 67.
Fruit-bearing a Christian duty, 18.

GIVE, how to, 61.
Giving to the Lord, 62.
GOD'S CHURCH, 43-46.
GOD'S HOUSE, 47-50.
GOD IN HUMAN LIFE, 37-39.
GOD IN NATURE, 40-42.
Good, happiness of the, 94.
Guides his people, God, 39.

HEAVEN, 51, 52.
Heavens, God's greatness shown in the, 41.
Hereafter, blessed for the good, 51.
Holiness, 20.
HOLY SPIRIT, 53, 54.
Honesty a Christian characteristic, 11.
House for the Lord, building a, 47.
House, God's presence in his, 48.
love and longing for God's, 49.
Humility, 17.

INVITATIONS TO SERVE GOD, 55, 56.

JERUSALEM, the New, 52.
Job, God's answer to, 42.
Joy, 13.
    of salvation, 101, 102.
JUDGMENT DAY, THE, 57, 58.

LABOR AND SLOTH, 59, 60.
LIBERALITY AND COVETOUSNESS, 61-65.
Life, man's transitory, 81.
LOVE AND FRIENDSHIP, 66-68.
Love, the praise of, 68.
LOVE FOR CHRIST, 69.
LOVE TO GOD, 70.
LOVE TO HIS CHILDREN, GOD'S, 71, 72.
Loves his brother, Christian, 15.

MARTYRS, THE, 73.
Missionary command, the, 74.
    effort, ultimate success of, 75.
MISSIONS, 74, 75.

NATIONAL deliverance, thanksgiving for, 115.

OBEDIENCE to God, 14.
Obedient, blessings to the, 97.
OPPRESSION, 76.

PAUL, ST., as a Christian soldier, 119.
Peace, Christ the Prince of, 10.
    on earth, Christ will bring, 9.
    in loving God, 103.
Poor, giving to the, 63.
Pray, how to, 77.
PRAYER, 77-81.
    the Lord's, 130.
Prodigal son, the, 86.
Prohibition of evil, 111.
Protects his children, God, 95.
Providence, God's, 37.
PUNISHMENT, FUTURE, 84.

PUNISHMENT OF SIN, PRESENT, 82, 83.
Pure living, 19.

REFUGE in distress, prayer for, 80.
REPENTANCE, 85, 86.
RESPONSIBILITY TO GOD, OUR, 87, 88
RESURRECTION, THE, 89-91.
REVENGE, 92, 93.
Revival, prayer for, 79.
REWARDS OF RIGHTEOUSNESS, 94-98.
Riches and the love of money, 64.

SABBATH, THE, 99, 100.
    blessedness of keeping the, 100.
St. Paul, conversion of, 28.
SALVATION FROM SIN, 101-103.
Saves his children, God, 96.
Scriptures, the, 127.
Self-sacrifice, 17.
SINFULNESS OF MAN, 104.
Sinner, invitation to the, 55.
Slothfulness, 60.
Soldier, the Christian, 118.
Sowing and reaping, 22.
SPEECH, 105, 106.

TALENTS, parable of the, 88.
TEMPERANCE, 107-111.
Testimony, duty of, 106.
THANKSGIVING AND PRAISE, 112-116.
Thanksgiving for temporal blessings, 112.
Tongue, uses of the, 105.
Truth, God loves, 12.

VESPER SERVICE, 117.

WARFARE, CHRISTIAN, 118-120.
War sometimes a duty, 120.
WATCHFULNESS, DUTY OF, 121, 122.
Wicked, apparent prosperity of the, 82.
    misery of the, 83.

WISDOM, 123-126.
excellence of, 123.
rejected, 125.
where found? 126.
Wisdom's call, 124.
Womanhood, the praise of, 21.
WORD, GOD'S, 127-129.
converts, 129.
illuminates, 128.

YOUTH, a call to, 56.

ZION, glories of Mount, 50.

PUBLISHERS' NOTE.

The chief merits of these lessons are their topical treatment and their consecutive arrangement. The fact that alternate verses are set in will make it easy for the congregation to read every alternate verse in response to one read by the leader. The whole lesson may, however, be read by the leader alone, or by the congregation in concert. The italicized sub-heads are inserted to show the connection, and not to be read. That "Scripture Responses for Worship" may serve to impress upon many believers the searching truths of God's Word, is the ardent desire of the Compiler and the Publishers.

SCRIPTURE RESPONSES FOR WORSHIP.

I. ANGER.

A SOFT answer turneth away wrath: but grievous words stir up anger.[1]

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.[2]

A man of great wrath shall suffer punishment; for if thou deliver him, yet thou must do it again.[3]

Be ye angry, and sin not: let not the sun go down upon your wrath.[4]

Wrath is cruel, and anger is outrageous; but who is able to stand before envy?[5]

Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.[6]

Then said the Lord, Doest thou well to be angry?[7]

For wrath killeth the foolish man, and envy slayeth the silly one.[8]

My brethren, count it all joy when ye fall into divers temptations;

Knowing this, that the trying of your faith worketh patience.

But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

For the wrath of man worketh not the righteousness of God.[9]

(1) Prov. 15:1. (2) Prov. 16:32. (3) Prov. 19:19. (4) Eph. 4:26. (5) Prov. 27:4. (6) Eccl. 7:9. (7) Jon. 4:4. (8) Job 5:2. (9) Jas. 1:2-4, 19, 20.

II. THE POWER OF CHOICE.

I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live.[1]

And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve: . . . but as for me and my house, we will serve the Lord.

And the people said unto Joshua, Nay; but we will serve the Lord.[2]

At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it;

If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it;

If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.[3]

Thus saith the Lord; Behold, I set before you the way of life, and the way of death.[4]

Multitudes, multitudes in the valley of decision: for the day of the Lord is nigh in the valley of decision.[5]

He that is not with me is against me; and he that gathereth not with me scattereth abroad.[6]

No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.[7]

The Great Renunciation.

Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

But when the young man heard that saying, he went away sorrowful: for he had great possessions.[8]

(1) Deut. 30:19. (2) Josh. 24:15, 21. (3) Jer. 18:7-10. (4) Jer. 21:8. (5) Joel 3:14. (6) Mat. 12:30. (7) Luke 16:13. (8) Matt. 19:21, 22.

III. SOME PROPHECIES OF CHRIST.

The First Prophecy.

And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field.

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.[1]

To Abraham.

Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.[2]

Jacob's Prediction.

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.[3]

The Prophecy of Balaam.

How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!

I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.[4]

The Promise of Moses.

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.[5]

(1) Gen. 3: 14, 15. (2) Gen. 12: 1-3. (3) Gen. 49: 10. (4) Num. 24: 5, 17. (5) Deut. 18: 15.

God's Word to David.

And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

He shall build me a house, and I will stablish his throne for ever.

I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee:

But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.[1]

The Prophecy of Isaiah.

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.[2]

IV. ISAIAH'S PROPHECY OF CHRIST'S SUFFERINGS FOR US.

Who hath believed our report? and to whom is the arm of the Lord revealed?

For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

(1) I. Chron. 17: 11-14. (2) Isa. 2: 2, 3.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.[1]

V. THE BIRTH OF CHRIST.

The Wise Men.

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

(1) Isa. 53: 1-12.

Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.[1]

The Shepherds.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

(1) Matt. 2: 1-11.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

But Mary kept all these things, and pondered them in her heart.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.[1]

VI. CHRIST SACRIFICED HIMSELF TO SAVE SINNERS.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.[2]

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

But with the precious blood of Christ, as of a lamb without blemish and without spot.[3]

For when we were yet without strength, in due time Christ died for the ungodly.

For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.[4]

(1) Luke 2: 8-16, 19, 20. (2) I. Tim. 1: 15. (3) I. Pet. 1: 18, 19. (4) Rom. 5: 6-8.

Let this mind be in you, which was also in Christ Jesus:

Who, being in the form of God, thought it not robbery to be equal with God:

But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.[1]

For the Son of man is come to save that which was lost.

How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.[2]

VII. JESUS' LOVE FOR THE CHILDREN.

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

And Jesus called a little child unto him, and set him in the midst of them,

And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

And whoso shall receive one such little child in my name receiveth me.

But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.[3]

(1) Phil. 2: 5-8. (2) Matt. 18: 11-14. (3) Matt. 18: 1-6.

And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.[1]

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.[2]

And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them.

But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

And he took them up in his arms, put his hands upon them, and blessed them.[3]

And the streets of the city shall be full of boys and girls playing in the streets thereof.[4]

VIII. CHRIST A COMFORT IN AFFLICTION.

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

For this thing I besought the Lord thrice, that it might depart from me.

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.[5]

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

(1) Matt. 10: 42. (2) Matt. 18: 10. (3) Mark 10: 13-16. (4) Zech. 8: 5. (5) II. Cor. 12: 7-10.

We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

Persecuted, but not forsaken; cast down, but not destroyed;

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.[1]

If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.[2]

Though he slay me, yet will I trust in him.[3]

IX. CHRIST WILL BRING A REIGN OF PEACE ON EARTH.

Come, behold the works of the Lord, what desolations he hath made in the earth.

He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.[4]

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.[5]

(1) II. Cor. 4: 7-10, 16-18. (2) I. Pet. 4: 16. (3) Job 13: 15. (4) Ps. 46: 8, 9. (5) Isa. 9: 6, 7.

There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.[1]

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.[2]

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.[3]

X. CHRIST WILL REIGN FOREVER AS PRINCE OF PEACE.

Give the king thy judgments, O God, and thy righteousness unto the king's son.

(1) Isa. 11: 1-5. (2) Isa. 2: 4. (3) Isa. 11: 6, 7, 9, 10.

He shall judge thy people with righteousness, and thy poor with judgment.

The mountains shall bring peace to the people, and the little hills, by righteousness.

He shall judge the poor of the people, he shall save the children of the needy.

They shall fear thee as long as the sun and moon endure, throughout all generations.

He shall come down like rain upon the mown grass: as showers that water the earth.

In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

Yea, all kings shall fall down before him: all nations shall serve him.

For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

He shall spare the poor and needy, and shall save the souls of the needy.

He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.

His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and Amen.[1]

(1) Ps. 72: 1-15, 17-19.

XI. THE CHRISTIAN IS AN HONEST MAN.

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.[1]

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee.[2]

Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.[3]

O Lord, are not thine eyes upon the truth?[4]

Provide things honest in the sight of all men.[5]

Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.[6]

Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.[7]

He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

He shall dwell on high; his place of defence shall be the

(1) Ps. 15: 1-5. (2) Prov. 3: 27, 28. (3) Lev. 19: 13. (4) Jer. 5: 3. (5) Rom. 12: 17. (6) Rom. 13: 7, 8. (7) Eph. 4: 25.

munitions of rocks: bread shall be given him; his waters shall be sure.[1]

XII. GOD LOVES TRUTH IN WORD AND DEED.

I hate and abhor lying: but thy law do I love.[2]

Cursed be he that doeth the work of the Lord deceitfully.[3]

Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it.[4]

Samuel's Honesty.

Behold, here I am: witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you.

And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand.[5]

The Honest Judge.

And he set judges in the land throughout all the fenced cities of Judah, city by city,

And said to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment.

Wherefore now let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.[6]

The Honest Treasurer.

Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.[7]

The Dishonest Legislator.

Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed;

(1) Isa. 33: 15, 16. (2) Ps. 119: 163. (3) Jer. 48: 10. (4) Deut. 19: 14. (5) I. Sam. 12: 3, 4. (6) II. Chron. 19: 5-7. (7) II. Ki. 12: 15.

To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless![1]

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter![2]

These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates.[3]

This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off.[4]

For even when we were with you, this we commanded you, that if any would not work, neither should he eat.[5]

XIII. TWO GIFTS OF THE LORD TO HIS CHILDREN.

Contentment.

A merry heart doeth good like a medicine: but a broken spirit drieth the bones.[6]

For I have learned, in whatsoever state I am, therewith to be content.[7]

But godliness with contentment is great gain.

For we brought nothing into this world, and it is certain we can carry nothing out.

And having food and raiment, let us be therewith content.

But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.[8]

Joy.

Finally, my brethren, rejoice in the Lord.[9]

Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.[10]

(1) Isa. 10: 1, 2. (2) Isa. 5: 20. (3) Zech. 8: 16. (4) Zech. 5: 3. (5) II. Thess. 3: 10. (6) Prov. 17: 22. (7) Phil. 4: 11. (8) I. Tim. 6: 6-9. (9) Phil. 3: 1. (10) I. Pet. 1: 8.

Rejoice in the Lord, O ye righteous: for praise is comely for the upright.[1]

Rejoice in the Lord always: and again I say, Rejoice.[2]

Thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel.[3]

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls:

Yet I will rejoice in the Lord, I will joy in the God of my salvation.[4]

XIV. OBEDIENCE.

Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.[5]

For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.[6]

For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.[7]

And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God.[8]

Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.[9]

If ye be willing and obedient, ye shall eat the good of the land:

(1) Ps. 33: 1. (2) Phil. 4: 4. (3) Isa. 41: 16. (4) Hab. 3: 17, 18. (5) I. Sam. 15: 22, 23. (6) Hos. 6: 6. (7) I. Sam, 16: 7. (8) Deut. 8: 19, 20. (9) Ps. 32: 9.

But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.[1]

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.[2]

David was Fleeing from His Son Absalom,

And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the Lord, he will bring me again, and shew me both it, and his habitation:

But if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him.[3]

And Jesus Said:

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.[4]

If ye know these things, happy are ye if ye do them.[5]

XV. THE TRUE CHRISTIAN LOVES HIS BROTHER.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

For as we have many members in one body, and all members have not the same office:

So we, being many, are one body in Christ, and every one members one of another.

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

(1) Isa. 1: 19, 20. (2) Jer. 6. 16. (3) II. Sam. 15: 25, 26. (4) John 7: 17. (5) John 13: 17.

Or ministry, let us wait on our ministering; or he that teacheth, on teaching;

Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

Be kindly affectioned one to another with brotherly love; in honour preferring one another;

Not slothful in business; fervent in spirit; serving the Lord.[1]

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.[2]

Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.[3]

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.[4]

We know that we have passed from death unto life, because we love the brethren.[5]

XVI. COURAGE.

Fear not, neither be discouraged.[6]

Deal courageously, and the Lord shall be with the good.[7]

Ye shall not respect persons in judgment; . . . ye shall not be afraid of the face of man.[8]

Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.[9]

Strengthen ye the weak hands, and confirm the feeble knees.

Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.[10]

(1) Rom. 12: 1-11. (2) Gal. 6: 10. (3) I. John 3: 16. (4) I. John 4: 7. (5) I. John 3: 14. (6) Deut. 1: 21. (7) II. Chron. 19: 11. (8) Deut. 1: 17. (9) Josh. 1: 9. (10) Isa. 35: 3, 4.

Famous Examples of Courage.

Caleb.

And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.[1]

Nehemiah.

For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands.

> Afterward I came unto the house of Shemaiah, . . . who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.

And I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in.[2]

Queen Esther.

Then Esther bade them return Mordecai this answer,

> Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.[3]

The Three Hebrews.

O Nebuchadnezzar, we are not careful to answer thee in this matter.

> If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.[4]

(1) Num. 13: 30. (2) Neh. 6: 9-11. (3) Esth. 4: 15, 16. (4) Dan. 3: 16-18.

XVII. HUMILITY AND SELF-SACRIFICE.

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.[1]

But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

But it shall not be so among you: but whosoever will be great among you, let him be your minister;

And whosoever will be chief among you, let him be your servant:

Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.[2]

And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

For whosoever will save his life, shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.[3]

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

Let every one of us please his neighbour for his good to edification.

(1) Luke 14: 7-11. (2) Matt. 20: 25-28. (3) Mark 8: 34, 35.

For even Christ pleased not himself.[1]

Bear ye one another's burdens, and so fulfil the law of Christ.[2]

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than himself.[3]

XVIII. THE NECESSITY OF FRUIT-BEARING.

And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.[4]

And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.[5]

He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

And he answering said unto him, Lord, let it alone this year also, till I shall dig about it:

And if it bear fruit, well: and if not, then after that thou shalt cut it down.[6]

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Wherefore by their fruits ye shall know them.[7]

(1) Rom. 15: 1-3. (2) Gal. 6: 2. (3) Phil. 2: 3. (4) Matt. 21: 19. (5) Matt. 3: 10. (6) Luke 13: 6-9. (7) Matt. 7: 16-20.

A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.[1]

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

Meekness, temperance: against such there is no law.[2]

XIX. PURE LIVING.

Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.[3]

Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.[4]

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.[5]

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

And what agreement hath the temple of God with idols?[6]

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.[7]

Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.[8]

Use this world, as not abusing it: for the fashion of this world passeth away.[9]

Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.[10]

(1) Luke 6: 45. (2) Gal. 5: 22, 23. (3) I. Tim. 5: 22. (4) Tit. 1: 15. (5) Jas. 1: 27. (6) II. Cor. 6: 14-16. (7) I. Cor. 3: 16, 17. (8) I. Cor. 6: 19, 20. (9) I. Cor. 7: 31. (10) I. Tim. 4: 8.

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.[1]

Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.[2]

The path of the just is as the shining light, that shineth more and more unto the perfect day.[3]

XX. HOLINESS.

And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there.[4]

We will go by the king's high way, we will not turn to the right hand nor to the left.[5]

In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar.[6]

Be ye therefore perfect, even as your Father which is in heaven is perfect.[7]

But as he which hath called you is holy, so be ye holy in all manner of conversation;

Because it is written, Be ye holy; for I am holy.[8]

For this is the will of God, even your sanctification.[9]

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.[10]

Holiness becometh thine house, O Lord, for ever.[11]

(1) I. Cor. 10: 31. (2) Rev. 3: 4. (3) Prov. 4: 18. (4) Isa. 35: 8, 9. (5) Num. 20: 17. (6) Zech. 14: 20. (7) Matt. 5: 48. (8) I. Pet. 1: 15, 16. (9) I. Thes. 4: 3. (10) Rom. 12: 1, 2. (11) Ps. 93: 5.

Now the God of peace . . . make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever.[1]

XXI. KING LEMUEL'S PRAISE OF TRUE WOMANHOOD.

Who can find a virtuous woman? for her price is far above rubies.

The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

She will do him good and not evil all the days of her life.

She seeketh wool, and flax, and worketh willingly with her hands.

She is like the merchants' ships; she bringeth her food from afar.

She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

She girdeth her loins with strength, and strengtheneth her arms.

She perceiveth that her merchandise is good: her candle goeth not out by night.

She layeth her hands to the spindle, and her hands hold the distaff.

She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

She is not afraid of the snow for her household: for all her household are clothed with scarlet.

She maketh herself coverings of tapestry; her clothing is silk and purple.

Her husband is known in the gates, when he sitteth among the elders of the land.

She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

(1) Heb. 13: 20, 21.

Strength and honour are her clothing; and she shall rejoice in time to come.

She openeth her mouth with wisdom; and in her tongue is the law of kindness.

She looketh well to the ways of her household, and eateth not the bread of idleness.

Her children arise up, and call her blessed; her husband also, and he praiseth her.

Many daughters have done virtuously, but thou excellest them all.

Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.

Give her of the fruit of her hands; and let her own works praise her in the gates.[1]

XXII. SOWING AND REAPING.

A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

And some fell among thorns; and the thorns sprang up with it, and choked it.

And other fell on good ground, and sprang up, and bare fruit a hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

And his disciples asked him, saying, What might this parable be?

And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

Now the parable is this: The seed is the word of God.

Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

(1) Prov. 31: 10-31.

They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.[1]

Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.[2]

And let us not be weary in well doing: for in due season we shall reap, if we faint not.[3]

They that sow in tears shall reap in joy.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.[4]

XXIII. DOING GOD'S WILL.

The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

Moreover by them is thy servant warned: and in keeping of them there is great reward.

Who can understand his errors? cleanse thou me from secret faults.

Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

(1) Luke 8: 5-15. (2) John 4: 35, 36. (3) Gal. 6: 9. (4) Ps. 126: 5, 6.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.[1]

But be ye doers of the word, and not hearers only, deceiving your own selves.

For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.[2]

Even so faith, if it hath not works, is dead, being alone.

Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.[3]

And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge;

And to knowledge, temperance; and to temperance, patience; and to patience, godliness;

And to godliness, brotherly kindness; and to brotherly kindness, charity.

For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.[4]

XXIV. THE COMMANDMENTS.

The Ten Commandments.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Thou shalt not bow down thyself to them, nor serve them:

(1) Ps. 19: 9-14. (2) Jas. 1: 22-25. (3) Jas. 2: 17, 18. (4) II. Pet. 1: 5-8.

for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

And shewing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the sabbath day, to keep it holy.

Six days shalt thou labour, and do all thy work:

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

V. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.[1]

XXV. THE COMMANDMENTS—Continued.

The Great Commandments.

Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

Master, which is the great commandment in the law?

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

(1) Ex. 20: 3-17.

This is the first and great commandment.
And the second is like unto it, Thou shalt love thy neighbour as thyself.

On these two commandments hang all the Law and the Prophets.[1]

The Spirit of the Commandments.

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?[2]

The Golden Rule.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets.[3]

Christ's New Commandment.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

By this shall all men know that ye are my disciples, if ye have love one to another.[4]

If ye love me, keep my commandments.[5]

XXVI. THE CONVERSION OF THE HEART.

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.[6]

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.[7]

The Conversion of Saul.

And it was so, that, when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.

(1) Matt. 22: 35-40. (2) Mic. 6: 8. (3) Matt. 7: 12. (4) John 13: 34, 35. (5) John 14: 15. (6) Zech. 13: 1. (7) Ezek. 36: 25, 26.

And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched.[1]

The Conversion of Zaccheus.

And Jesus entered and passed through Jericho.

And, behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich.

And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that way.

And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to day I must abide at thy house.

And he made haste, and came down, and received him joyfully.

And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.

For the Son of man is come to seek and to save that which was lost.[2]

XXVII. THE WORDS OF JESUS ABOUT CONVERSION.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

(1) I. Sam. 10: 9, 10, 26. (2) Luke 19: 1-10.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Nicodemus answered and said unto him, How can these things be?

Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

That whosoever believeth in him should not perish, but have eternal life.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.[1]

(1) John 3: 1-17.

XXVIII. THE CONVERSION OF SAINT PAUL.

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

And he was three days without sight, and neither did eat nor drink.

And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias.

And he said, Behold, I am here, Lord.

And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus; for, behold, he prayeth,

And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

And here he hath authority from the chief priests to bind all that call on thy name.

But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

For I will shew him how great things he must suffer for my name's sake.

And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

And straightway he preached Christ in the synagogues, that he is the Son of God.[1]

XXIX. CHRISTIAN DEATH.

Let me die the death of the righteous, and let my last end be like his![2]

Precious in the sight of the Lord is the death of his saints.[3]

I would not live alway.[4]

There the wicked cease from troubling; and there the weary be at rest.

There the prisoners rest together; they hear not the voice of the oppressor.

The small and great are there; and the servant is free from his master.[5]

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.[6]

(1) Acts 9: 1-20. (2) Num. 23: 10. (3) Ps. 116: 15. (4) Job 7: 16. (5) Job 3: 17-19. (6) John 12: 24, 25.

For to me to live is Christ, and to die is gain.

For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.[1]

For so he giveth his beloved sleep.[2]

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.[3]

XXX. THE DEATH OF AN EMINENT CITIZEN.

And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?[4]

Open thy doors, O Lebanon, that the fire may devour thy cedars.

Howl, fir tree; for the cedar is fallen.[5]

And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son![6]

And David lamented with this lamentation over Saul and over Jonathan his son:

The beauty of Israel is slain upon thy high places: how are the mighty fallen!

Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.

From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

(1) Phil. 1:21, 23. (2) Ps. 127:2. (3) Rev. 14:13. (4) II. Sam. 3:38. (5) Zech. 11:1, 2. (6) II. Sam. 18:33.

Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights; who put on ornaments of gold upon your apparel.

How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places.

I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

How are the mighty fallen, and the weapons of war perished![1]

XXXI. EDUCATION AND FAMILY TRAINING.

The Punishment of Eli.

In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end.

For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.[2]

And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people.[3]

The father to the children shall make known thy truth.[4]

Behold, I and the children whom the Lord hath given me.[5]

It is good for a man that he bear the yoke in his youth.[6]

Train up a child in the way he should go: and when he is old, he will not depart from it.[7]

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.[8]

(1) II. Sam. 1: 17, 19-27. (2) I. Sam. 3: 12, 13. (3) II. Chron. 17: 9. (4) Isa. 38: 19. (5) Isa. 8: 18. (6) Lam. 3: 27. (7) Prov. 22: 6. (8) Isa. 28: 10.

And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.[1]

Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

And thou shalt write them upon the door posts of thine house, and upon thy gates:

That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth.[2]

XXXII. THE CHRISTIAN'S CONFIDENCE IN GOD.

I will lift up mine eyes unto the hills, from whence cometh my help.

My help cometh from the Lord, which made heaven and earth.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber.[3]

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

(1) Isa. 30: 20, 21. (2) Deut. 11. 18-21. (3) Ps. 121: 1-3.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.[1]

God is our refuge and strength, a very present help in trouble.

Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.

God is in the midst of her; she shall not be moved: God shall help her, and that right early.

Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

The Lord of hosts is with us; the God of Jacob is our refuge.[2]

XXXIII. HAVE FAITH IN GOD.

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Which of you by taking thought can add one cubit unto his stature?

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

(1) Ps. 23: 1-6. (2) Ps. 46: 1-5, 10, 11.

Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Therefore take no thought, saying, What shall we eat? or, What shall we drink, or, Wherewithal shall we be clothed?

(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.[1]

And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.[2]

For with God nothing shall be impossible.[3]

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

If ye shall ask any thing in my name, I will do it.[4]

The just shall live by faith.[5]

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Not of works, lest any man should boast.[6]

For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.[7]

XXXIV. EXAMPLES OF FAITH.

And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.

(1) Matt. 6: 25-33. (2) Mark 11: 22-24. (3) Luke 1: 37. (4) John 14: 13, 14 (5) Rom. 1: 17. (6) Eph. 2. 8, 9. (7) Rom. 4: 3.

And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

Then touched he their eyes, saying, According to your faith be it unto you.

And their eyes were opened.[1]

And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

Lord, have mercy on my son; for he is lunatic, and sore vexed: for ofttimes he falleth into the fire, and oft into the water.

And I brought him to thy disciples, and they could not cure him.

Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

Then came the disciples to Jesus apart, and said, Why could not we cast him out?

And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you.[2]

And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him.

And when they could not find by what way they might bring him in because of the multitude, they went upon the house-top, and let him down through the tiling with his couch into the midst before Jesus.

And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.[3]

(1) Matt. 9: 27-30. (2) Matt. 17: 14-20. (3) Luke 5: 18-20.

XXXV. FAITH'S GLORIOUS BEAD-ROLL.

Now faith is the substance of things hoped for, the evidence of things not seen.

For by it the elders obtained a good report.

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

By faith Enoch was translated that he should not see death.

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, . . .

Accounting that God was able to raise him up, even from the dead.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

By faith they passed through the Red sea as by dry land.

By faith the walls of Jericho fell down, after they were compassed about seven days.

And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets:

Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.[1]

XXXVI. FAITHFULNESS.

Examples.

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.[2]

From that time many of his disciples went back, and walked no more with him.

Then said Jesus unto the twelve, Will ye also go away?

Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

And we believe and are sure that thou art that Christ, the Son of the living God.[3]

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

Who was faithful to him that appointed him, as also Moses was faithful in all his house.[4]

Rewards.

Keep thy heart with all diligence; for out of it are the issues of life.[5]

Moreover it is required in stewards, that a man be found faithful.[6]

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

Blessed is that servant, whom his lord when he cometh shall find so doing.[7]

(1) Heb. 11: 1, 2, 4, 5, 7, 8, 13, 17, 19, 24, 25, 29, 30, 32-34. (2) Dan. 6: 4. (3) John 6: 66-69. (4) Heb. 3. 1, 2. (5) Prov. 4: 23. (6) I. Cor. 4: 2. (7) Matt. 24: 45, 46.

And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.[1]

He that overcometh shall not be hurt of the second death.

Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.[2]

XXXVII. GOD'S ALL-SEEING PROVIDENCE.

O Lord, thou hast searched me, and known me.

Thou knowest my downsitting and mine uprising; thou understandest my thought afar off.

Thou compassest my path and my lying down, and art acquainted with all my ways.

For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.

Thou hast beset me behind and before, and laid thine hand upon me.

Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

Whither shall I go from thy Spirit? or whither shall I flee from thy presence?

If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

If I take the wings of the morning, and dwell in the uttermost parts of the sea;

Even there shall thy hand lead me, and thy right hand shall hold me.

If I say, Surely the darkness shall cover me; even the night shall be light about me.

Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.[3]

XXXVIII. GOD OUR FATHER.

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

(1) Matt. 10: 22. (2) Rev. 2: 11, 10. (3) Ps. 139: 1-12.

But the very hairs of your head are all numbered.

Fear ye not therefore, ye are of more value than many sparrows.[1]

Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy name is from everlasting.[2]

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.[3]

Paul to the Athenians.

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.[4]

Like as a father pitieth his children, so the Lord pitieth them that fear him.

For he knoweth our frame; he remembereth that we are dust.[5]

(1) Matt. 10: 29-31. (2) Isa. 63: 16. (3) Jas. 1: 17. (4) Acts 17: 24-29. (5) Ps. 103: 13, 14.

XXXIX. THE LORD GUIDES HIS PEOPLE.

And he said unto him, If thy presence go not with me, carry us not up hence.

And he said, My presence shall go with thee, and I will give thee rest.[1]

He Led Them Through the Wilderness.

O God, when thou wentest forth before thy people, when thou didst march through the wilderness;

The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.

Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.

Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.[2]

Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?[3]

He is Their Pilot on the Deep.

They that go down to the sea in ships, that do business in great waters;

These see the works of the Lord, and his wonders in the deep.

For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

They reel to and fro, and stagger like a drunken man, and are at their wit's end.

Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.

He maketh the storm a calm, so that the waves thereof are still.

Then are they glad because they be quiet; so he bringeth them unto their desired haven.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men![4]

(1) Ex. 33: 15, 14. (2) Ps. 68: 7-10. (3) Jer. 3: 4. (4) Ps. 107: 23-31.

XL. GOD'S GLORIOUS WORKS IN NATURE.

Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty:

Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:

Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

Who maketh his angels spirits; his ministers a flaming fire:

Who laid the foundations of the earth, that it should not be removed for ever.

Thou coveredst it with the deep as with a garment: the waters stood above the mountains.

At thy rebuke they fled; at the voice of thy thunder they hasted away.

They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

He sendeth the springs into the valleys, which run among the hills.

They give drink to every beast of the field: the wild asses quench their thirst.

By them shall the fowls of the heaven have their habitation, which sing among the branches.[1]

Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment?

Who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?[2]

Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places.

He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasuries.[3]

(1) Ps. 104: 1-12. (2) Prov. 30: 4. (3) Ps. 135: 6, 7.

The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

The clouds poured out water: the skies sent out a sound: thine arrows also went abroad.

The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook.

Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.

Thou leddest thy people like a flock.[1]

XLI. GOD'S GREATNESS SHOWN IN THE HEAVENS.

The heavens declare the glory of God; and the firmament sheweth his handywork.

Day unto day uttereth speech, and night unto night sheweth knowledge.

There is no speech nor language, where their voice is not heard.

Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.[2]

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

What is man, that thou art mindful of him? and the son of man, that thou visitest him?[3]

Is not God in the height of heaven? and behold the height of the stars, how high they are![4]

He is wise in heart, and mighty in strength:

Which alone spreadeth out the heavens, and treadeth upon the waves of the sea;

Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.[5]

(1) Ps. 77: 16-20. (2) Ps. 19: 1-6. (3) Ps. 8: 3, 4. (4) Job 22: 12. (5) Job 9: 4, 8, 9.

He stretcheth out the north over the empty place, and hangeth the earth upon nothing.

By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

The pillars of heaven tremble, and are astonished at his reproof.[1]

For ever, O Lord, thy word is settled in heaven.

They continue this day according to thine ordinances: for all are thy servants.[2]

XLII. GOD'S ANSWER TO JOB OUT OF THE WHIRLWIND.

Then the Lord answered Job out of the whirlwind, and said,

Who is this that darkeneth counsel by words without knowledge?

Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

When the morning stars sang together, and all the sons of God shouted for joy?

Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?

When I made the cloud the garment thereof, and thick darkness a swaddling band for it,

And brake up for it my decreed place, and set bars and doors,

And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?

Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

(1) Job 26: 7, 13, 11. (2) Ps. 119: 89, 91.

Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?[1]

Then Job answered the Lord, and said,

I know that thou canst do every thing, and that no thought can be withholden from thee.

I have heard of thee by the hearing of the ear; but now mine eye seeth thee:

Wherefore I abhor myself, and repent in dust and ashes.[2]

XLIII. UNION OF THE CHURCH WITH CHRIST.

I am the true vine, and my Father is the husbandman.

Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

Now ye are clean through the word which I have spoken unto you.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.[3]

Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God:

(1) Job 38: 1-11, 16, 17, 31, 32. (2) Job 42: 1, 2, 5, 6. (3) John 15: 1-8.

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone:
In whom all the building fitly framed together groweth unto a holy temple in the Lord:
In whom ye also are builded together for a habitation of God through the Spirit.[1]
All are yours; and ye are Christ's; and Christ is God's.[2]
There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.[3]
There is one body, and one Spirit, even as ye are called in one hope of your calling;
One Lord, one faith, one baptism.
One God and Father of all, who is above all, and through all, and in you all.[4]

XLIV. LOVE FOR THE CHURCH.

I was glad when they said unto me, Let us go into the house of the Lord.
Our feet shall stand within thy gates, O Jerusalem.
Jerusalem is builded as a city that is compact together:
Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.
For there are set thrones of judgment, the thrones of the house of David.
Pray for the peace of Jerusalem; they shall prosper that love thee.
Peace be within thy walls, and prosperity within thy palaces.
For my brethren and companions' sakes, I will now say, Peace be within thee.
Because of the house of the Lord our God I will seek thy good.[5]
If I forget thee, O Jerusalem, let my right hand forget her cunning.

(1) Eph. 2: 19-22. (2) I. Cor. 3: 22, 23. (3) Gal. 3: 28. (4) Eph. 4: 4-6. (5) Ps. 122: 1-9.

If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.[1]

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.[2]

For where two or three are gathered together in my name, there am I in the midst of them.[3]

XLV. DUTIES OF THE CHURCH.

Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.[4]

Ye are my witnesses, saith the Lord.[5]

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising.[6]

Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.[7]

For thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.[8]

But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.[9]

For the grace of God that bringeth salvation hath appeared to all men,

(1) Ps. 137: 5, 6. (2) Mal. 3: 16. (3) Matt. 18: 20. (4) Judg. 5: 23. (5) Isa. 43: 10. (6) Isa. 60: 1-3. (7) Isa. 62: 10. (8) Deut. 14: 2. (9) I. Pet. 2: 9.

Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.[1]

XLVI. THE COMING GLORIES OF GOD'S CHURCH.

Thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream.

As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.[2]

And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.[3]

For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.[4]

And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.[5]

For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.[6]

Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?[7]

Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.

The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.[8]

(1) Tit. 2: 11-14. (2) Isa. 66: 12, 13. (3) Zech. 8: 8. (4) Isa. 61: 11. (5) Jer. 31: 34. (6) Hab. 2: 14. (7) S. of S. 6: 10. (8) Isa. 52: 9, 10.

For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.[1]

For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.[2]

And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.[3]

XLVII. BUILDING A HOUSE FOR THE LORD.

Why build ye not me a house of cedar?[4]

Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord.[5]

For who hath despised the day of small things?[6]

And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?[7]

Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build.

And they said, Let us rise up and build. So they strengthened their hands for this good work.[8]

Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.[9]

(1) Isa. 51: 3. (2) Isa. 55: 12, 13. (3) Isa. 35: 10. (4) II. Sam. 7: 7. (5) Hag. 1: 8. (6) Zech. 4: 10. (7) Neh. 6: 3. (8) Neh. 2: 20, 18. (9) Ps. 127: 1.

I have surely built thee a house to dwell in, a settled place for thee to abide in for ever.[1]

And he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.[2]

David's Prayer.

O Lord our God, all this store that we have prepared to build thee a house for thine holy name cometh of thine hand, and is all thine own.

I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.[3]

And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.[4]

XLVIII. GOD'S PRESENCE IN HIS HOUSE.

David Brings the Ark to Mt. Zion.

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

For he hath founded it upon the seas, and established it upon the floods.

Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

This is the generation of them that seek him, that seek thy face, O Jacob.

Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

(1) I. Kings 8: 13. (2) Zech. 4: 7. (3) I. Chron. 29: 16, 17. (4) Ps. 90: 17.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord of hosts, he is the King of glory.[1]

The Lord is in his holy temple: let all the earth keep silence before him.[2]

And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord,

So that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.[3]

Solomon Prays at the Dedication of the Temple.

But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

Yet have thou respect unto the prayer of thy servant, and unto his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to-day:

That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.

And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwellingplace: and when thou hearest, forgive.[4]

XLIX. LOVE AND LONGING FOR GOD'S HOUSE.

How amiable are thy tabernacles, O Lord of hosts!

My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

(1) Ps. 24: 1-10. (2) Hab. 2: 20. (3) I. Ki. 8: 10, 11. (4) I. Ki. 8: 27-30.

Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God.

Blessed are they that dwell in thy house: they will be still praising thee.

Blessed is the man whose strength is in thee; in whose heart are the ways of them.

Who passing through the valley of Baca make it a well; the rain also filleth the pools.

They go from strength to strength, every one of them in Zion appeareth before God.

O Lord God of hosts, hear my prayer: give ear, O God of Jacob.

Behold, O God our shield, and look upon the face of thine anointed.

For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

O Lord of hosts, blessed is the man that trusteth in thee.[1]

L. THE GLORIES OF MOUNT ZION.

Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness.

Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

God is known in her palaces for a refuge.

For, lo, the kings were assembled, they passed by together.

They saw it, and so they marvelled; they were troubled, and hasted away.

Fear took hold upon them there, and pain, as of a woman in travail.

Thou breakest the ships of Tarshish with an east wind.

(1) Ps. 84: 1-12.

As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever.

We have thought of thy lovingkindness, O God, in the midst of thy temple.

According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.

Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

Walk about Zion, and go round about her: tell the towers thereof.

Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

For this God is our God for ever and ever: he will be our guide even unto death.[1]

LI. A BLESSED HEREAFTER FOR THE GOOD.

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

(1) Ps. 48: 1-14.

Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.[1]

And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.[2]

And I looked, and, lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads.

And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

And they sung as it were a new song before the throne, and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

These are they which follow the Lamb whithersoever he goeth. These were redeemed from among them, being the firstfruits unto God and to the Lamb.

And in their mouth was found no guile: for they are without fault before the throne of God.[3]

LII. THE HEAVENLY JERUSALEM PREPARED FOR GOD'S CHILDREN.

Let not your heart be troubled: ye believe in God, believe also in me.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

(1) Rev. 7: 9-17. (2) Isa. 33: 24. (3) Rev. 14: 1-5.

And whither I go ye know, and the way ye know.[1]
Thine eyes shall see the King in his beauty: they shall behold the land that is very far off.[2]

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.
And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.
And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.
And he that sat upon the throne said, Behold, I make all things new.[3]
And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.
And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.
And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.
And the gates of it shall not be shut at all by day: for there shall be no night there.
And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life.[4]

And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

(1) John 14: 1-4. (2) Isa. 33: 17. (3) Rev. 21: 1-5. (4) Rev. 21: 22-25, 27.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.

And they shall see his face; and his name shall be in their foreheads.

And they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.[1]

LIII. THE WORK OF THE HOLY SPIRIT.

The Testimony of Jesus.

It is the Spirit that quickeneth; the flesh profiteth nothing.[2]

Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.[3]

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.

(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)[4]

If ye love me, keep my commandments.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

(1) Rev. 22: 1-5. (2) John 6: 63. (3) Matt. 12: 31, 32. (4) John 7: 37 39.

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

These things have I spoken unto you, being yet present with you.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.[1]

The Testimony of Paul.

The Spirit itself beareth witness with our spirit, that we are the children of God.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.[2]

But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.[3]

Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.[4]

Quench not the Spirit.[5]

LIV. INCIDENTS ILLUSTRATING THE WORK OF THE HOLY SPIRIT.

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.[6]

And when the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

(1) John 14: 15-17, 25, 26. (2) Rom. 8: 16, 26. (3) I. Cor. 2: 10. (4) Eph. 4: 30. (5) I. Thes. 5: 19. (6) John 20: 21, 22.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.[1]

And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.[2]

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples,

He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

When they heard this, they were baptized in the name of the Lord Jesus.

And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.[3]

(1) Acts 2: 1-4. (2) Acts 8: 18-23. (3) Acts 19: 1-6.

LV. GOD'S INVITATION TO THE SINNER.

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.[1]

Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.[2]

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

Seek ye the Lord while he may be found, call ye upon him while he is near:

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.[3]

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.[4]

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.[5]

Behold, now is the accepted time; behold, now is the day of salvation.[6]

To-day if ye will hear his voice, harden not your hearts.[7]

(1) Isa. 1: 18. (2) Isa. 45: 22. (3) Isa. 55: 1-3, 6, 7. (4) Joel 2: 13. (5) Matt. 11: 28-30. (6) II. Cor. 6: 2. (7) Heb. 3: 7, 8.

I will give unto him that is athirst of the fountain of the water of life freely.[1]

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.[2]

LVI. A CALL TO SERVE GOD IN YOUTH.

Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun:

But if a man live many years, and rejoice in them all; yet let him remember the days of darkness: for they shall be many.

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.

Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.[3]

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

In the days when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened.

And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low:

Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

(1) Rev. 21: 6. (2) Rev. 22: 17. (3) Eccl. 11: 7-10.

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man.

For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.[1]

LVII. THE LAST JUDGMENT DESCRIBED BY THE OLD TESTAMENT PROPHETS.

Have ye not asked them that go by the way? and do ye not know their tokens,

That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.[2]

There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.[3]

The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day.[4]

And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?[5]

In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats;

To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.[6]

And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.

(1) Eccl. 12: 1-7, 13, 14. (2) Job 21: 29, 30. (3) Job 34: 22. (4) Isa. 2: 11. (5) Isa. 10: 3. (6) Isa. 2: 20, 21.

For my sword shall be bathed in heaven : behold, it shall come down upon the people of my curse, to judgment.

For it is the day of the Lord's vengeance.[1] Prepare to meet thy God, O Israel.[2]

For, behold, the day cometh, that shall burn as an oven ; and all the proud, yea, and all that do wickedly, shall be stubble : and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name shall the Son of righteousness arise with healing in his wings.[3]

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels ; and I will spare them, as a man spareth his own son that serveth him.[4]

LVIII. CHRIST'S DESCRIPTION OF A FUTURE JUDGMENT.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory :

And before him shall be gathered all nations : and he shall separate them one from another, as a shepherd divideth his sheep from the goats :

And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world :

For I was a hungered, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in :

Naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink?

When saw we thee a stranger, and took thee in? or naked, and clothed thee?

(1) Isa. 34: 4, 5, 8. (2) Amos 4: 12. (3) Mal. 4: 1, 2. (4) Mal. 3: 17.

Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

For I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

And these shall go away into everlasting punishment: but the righteous into life eternal.[1]

LIX. HONEST LABOR IS HONORABLE.

In the sweat of thy face shalt thou eat bread.[2]

Seest thou a man diligent in his business? he shall stand before kings.[3]

Be thou diligent to know the state of thy flocks, and look well to thy herds:

For riches are not for ever: and doth the crown endure to every generation?

The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered.

The lambs are for thy clothing, and the goats are the price of the field.[4]

In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.[5]

(1) Matt. 25: 31-46. (2) Gen. 3: 19. (3) Prov. 22: 29. (4) Prov. 27: 23-26. (5) Eccl. 11: 6.

And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went.[1]

The ants are a people not strong, yet they prepare their meat in the summer;

The conies are but a feeble folk, yet make they their houses in the rocks.[2]

So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.[3]

He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.[4]

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.[5]

Not slothful in business; fervent in spirit; serving the Lord.[6]

LX. SLOTHFULNESS.

Go to the ant, thou sluggard; consider her ways, and be wise:

Which having no guide, overseer, or ruler,

Provideth her meat in the summer, and gathereth her food in the harvest.

How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

Yet a little sleep, a little slumber, a little folding of the hands to sleep:

So shall thy poverty come as one that travelleth, and thy want as an armed man.[7]

The sluggard will not plough by reason of the cold; therefore shall he beg in harvest, and have nothing.[8]

The slothful man saith, There is a lion without, I shall be slain in the streets.[9]

Their strength is to sit still.[10]

(1) Ezek. 1: 12. (2) Prov. 30: 25, 26. (3) Neh. 4: 6. (4) Prov. 10: 4. (5) Eccl. 9: 10. (6) Rom. 12: 11. (7) Prov. 6: 6-10. (8) Prov. 20: 4. (9) Prov. 22: 13. (10) Isa. 30: 7.

I went by the field of the slothful, and by the vineyard of the man void of understanding;

And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

Then I saw, and considered it well: I looked upon it, and received instruction.

Yet a little sleep, a little slumber, a little folding of the hands to sleep:

So shall thy poverty come as one that travelleth; and thy want as an armed man.[1]

LXI. HOW TO GIVE.

Cast thy bread upon the waters: for thou shalt find it after many days.

Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.[2]

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

But when thou doest alms, let not thy left hand know what thy right hand doeth:

That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

For where your treasure is, there will your heart be also.[3]

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.[4]

(1) Prov. 24. 30-34. (2) Eccl. 11. 1, 2. (3) Matt. 6: 1-4, 19-21. (4) I. Cor. 16: 2.

For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.[1]

But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.[2]

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

The liberal soul shall be made fat: and he that watereth shall be watered also himself.[3]

LXII. GIVING TO THE LORD.

The liberal deviseth liberal things; and by liberal things shall he stand.[4]

Honour the Lord with thy substance, and with the first-fruits of all thine increase:

So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.[5]

The silver is mine, and the gold is mine, saith the Lord of hosts.[6]

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.[7]

The Two Mites.

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

And there came a certain poor widow, and she threw in two mites, which make a farthing.

(1) II. Cor. 8: 12. (2) II. Cor. 9: 6, 7. (3) Prov. 11: 24, 25. (4) Isa. 32: 8. (5) Prov. 3: 9, 10. (6) Hag. 2: 8. (7) Mal. 3: 10.

And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.[1]

The Alabaster Box.

Now when Jesus was in Bethany, in the house of Simon the leper,

There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

For this ointment might have been sold for much, and given to the poor.

When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

For ye have the poor always with you; but me ye have not always.

For in that she hath poured this ointment on my body, she did it for my burial.

Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.[2]

LXIII. GIVING TO THE POOR.

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.

The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.[3]

(1) Mark 12: 41-44. (2) Mat. 26: 6-13. (3) Ps. 41: 1-3.

Job's Kindness to the Poor.

When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me:

Because I delivered the poor that cried, and the fatherless, and him that had none to help him.

The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

I was eyes to the blind, and feet was I to the lame.

I was a father to the poor: and the cause which I knew not I searched out.[1]

For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.[2]

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward.[3]

Christ on Giving.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.[4]

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee.

But when thou makest a feast, call the poor, the maimed, the lame, the blind:

(1) Job 29: 11-13, 15, 16. (2) Deut. 15: 11. (3) Isa. 58: 6-8. (4) Luke 6: 38.

And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.[1]

LXIV. RICHES AND THE LOVE OF MONEY.

The Rich Young Ruler.

And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

And he answered and said unto him, Master, all these have I observed from my youth.

Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

And he was sad at that saying, and went away grieved: for he had great possessions.

And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God![2]

If riches increase, set not your heart upon them.[3]

Labour not to be rich: cease from thine own wisdom.

Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.[4]

(1) Luke 14: 12-14. (2) Mark 10: 17-24. (3) Ps. 62: 10. (4) Prov. 23: 4, 5.

Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth![1]

He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase.[2]

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.[3]

LXV. COVETOUSNESS.

Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil![4]

Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand.

And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage.[5]

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.[6]

The Punishment of Judas.

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.[7]

The Poor Rich Man.

And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

(1) Isa. 5: 8. (2) Eccl. 5: 10. (3) I. Tim. 6: 10. (4) Hab. 2: 9. (5) Mic. 2: 1, 2. (6) Mal. 3: 8. (7) Matt. 27: 3-5.

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:
And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?
And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.
And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.
But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?
So is he that layeth up treasure for himself, and is not rich toward God.[1]

LXVI. THE BLESSEDNESS OF FRIENDSHIP.

Behold, how good and how pleasant it is for brethren to dwell together in unity!
It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;
As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.[2]

They helped every one his neighbour; and every one said to his brother, Be of good courage.
So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved.[3]

And Moses said unto Hobab, . . . We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel.[4]

(1) Luke 12: 15-21. (2) Ps. 133: 1-3. (3) Isa. 41: 6, 7. (4) Num. 10: 29.

And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed,

And Mizpah; for he said, The Lord watch between me and thee, when we are absent one from another.[1]

And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me.[2]

God setteth the solitary in families.[3]

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.[4]

And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.[5]

Prayer for a Friend.

The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee;

Send thee help from the sanctuary, and strengthen thee out of Zion;

Remember all thy offerings, and accept thy burnt sacrifice;

Grant thee according to thine own heart, and fulfil all thy counsel.

We will rejoice in thy salvation, and in the name of our God we will set up our banners: the Lord fulfil all thy petitions.[6]

LXVII. THE SWEETNESS OF HUMAN FRIENDSHIP.

Jehonadab and Jehu.

And when he was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him: and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart?

(1) Gen. 31: 48, 49. (2) Ruth 1: 16, 17. (3) Ps. 68: 6. (4) Prov. 15: 17. (5) I. Pet. 4: 8. (6) Ps. 20: 1-5.

And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot.

And he said, Come with me, and see my zeal for the Lord.[1]

Jonathan and David.

And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

Then Jonathan and David made a covenant, because he loved him as his own soul.

And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.[2]

Can two walk together, except they be agreed?[3]

As in water face answereth to face, so the heart of man to man.[4]

A friend loveth at all times, and a brother is born for adversity.[5]

Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

Thine own friend, and thy father's friend, forsake not.[6]

And the Lord turned the captivity of Job, when he prayed for his friends.[7]

Two are better than one; because they have a good reward for their labour.

For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up.[8]

Greater love hath no man than this, that a man lay down his life for his friends.

Ye are my friends, if ye do whatsoever I command you.[9]

(1) II. Ki. 10: 15, 16. (2) I. Sam. 18: 1, 3, 4. (3) Amos 3: 3. (4) Prov. 27: 19. (5) Prov. 17: 17. (6) Prov. 27: 6, 17, 10. (7) Job 42: 10. (8) Eccl. 4: 9, 10. (9) John 15: 13, 14.

LXVIII. THE PRAISE OF LOVE.

Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.

Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up,

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, love, these three; but the greatest of these is love.[1]

LXIX. OUR LOVE FOR CHRIST.

Unto you therefore which believe he is precious.[2]

For the love of Christ constraineth us.[3]

We love him, because he first loved us.[4]

(1) I. Cor. 13: 1-13. (2) I. Pet. 2: 7. (3) II. Cor. 5: 14. (4) I. John 4: 19.

I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.[1]

For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.[2]

Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death.[3]

But what things were gain to me, those I counted loss for Christ.

Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things that I may win Christ.[4]

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.[5]

LXX. THE SOUL'S LONGING FOR GOD.

As the hart panteth after the water brooks, so panteth my soul after thee, O God.

My soul thirsteth for God, for the living God: when shall I come and appear before God?[6]

I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land.[7]

(1) Rom. 1:16. (2) II. Tim. 1:12. (3) S. of S. 8:6. (4) Phil. 3:7, 8. (5) Rom. 8:35-39. (6) Ps. 42:1, 2. (7) Ps. 143:6.

Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.[1]

Thou compassest my path and my lying down, and art acquainted with all my ways.

For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.

Search me, O God, and know my heart: try me, and know my thoughts:

And see if there be any wicked way in me, and lead me in the way everlasting.[2]

My tears have been my meat day and night, while they continually say unto me, Where is thy God?

When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance.

O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

Yet the Lord will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life.

I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?

Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.[3]

(1) Ps. 141: 2. (2) Ps. 139: 3, 4, 23, 24. (3) Ps. 42: 3-11.

LXXI. GOD'S LOVE FOR HIS PEOPLE.

Comfort ye, comfort ye my people, saith your God.

Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.[1]

The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.[2]

Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted.

But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.[3]

Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west:

I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.[4]

Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.[5]

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.[6]

For a small moment have I forsaken thee; but with great mercies will I gather thee.

In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.[7]

(1) Isa. 40: 1, 2. (2) Jer. 31: 3. (3) Isa. 49: 13, 14. (4) Isa. 43: 5-7. (5) Isa. 49: 16. (6) I. John 3: 1, 2. (7) Isa. 54: 7, 8.

And all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob.[1]

For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.[2]

Unto him that loved us, and washed us from our sins in his own blood,

And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.[3]

LXXII. GOD'S CHASTENING HAND.

Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

For he maketh sore, and bindeth up: he woundeth, and his hands make whole.[4]

My son, despise not the chastening of the Lord; neither be weary of his correction:

For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth.[5]

For thou, O God, hast proved us: thou hast tried us, as silver is tried.

Thou broughtest us into the net; thou laidst affliction upon our loins.

Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place.[6]

Before I was afflicted I went astray: but now have I kept thy word.

It is good for me that I have been afflicted; that I might learn thy statutes.[7]

Woe is me for my hurt! my wound is grievous: but I said, Truly this is a grief, and I must bear it.[8]

For he doth not afflict willingly, nor grieve the children of men.[9]

But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.[10]

(1) Isa. 49: 26. (2) Isa. 54: 10. (3) Rev. 1: 5, 6. (4) Job 5: 17, 18. (5) Prov. 3: 11, 12. (6) Ps. 66: 10-12. (7) Ps. 119: 67, 71. (8) Jer. 10: 19. (9) Lam. 3: 33. (10) Job 23: 10.

LXXIII. MARTYRS FOR CHRIST.

The First Christian Martyr.

But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city.

And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.[1]

Christ's Words.

Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, whom ye slew between the temple and the altar.[2]

Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

Of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth.

(1) Acts 7: 55-60. (2) Matt. 23: 34, 35.

And these all, having obtained a good report through faith, received not the promise:

God having provided some better thing for us, that they without us should not be made perfect.[1]

John's Vision.

And I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

And white robes were given unto every one of them.[2]

And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God; and they lived and reigned with Christ a thousand years.[3]

LXXIV. THE MISSIONARY COMMAND.

The Vision of Isaiah.

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.

And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.

Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

(1) Heb. 11: 35-40. (2) Rev. 6: 9-11. (3) Rev. 20: 4.

And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

And he said, Go.[1]

Christ's Commission.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.[2]

The Vision of Paul.

And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.[3]

LXXV. THE ULTIMATE SUCCESS OF MISSIONARY EFFORT.

He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?

The watchman said, The morning cometh.[4]

According to this time it shall be said of Jacob and of Israel, What hath God wrought![5]

Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.[6]

The Lord gave the word: great was the company of those that published it.[7]

(1) Isa. 6: 1-9. (2) Matt. 28: 18-20. (3) Acts 16: 9, 10. (4) Isa. 21: 11, 12. (5) Num. 23: 23. (6) Ps. 68: 31. (7) Ps. 68: 11.

From the uttermost part of the earth have we heard songs, even glory to the righteous.[1]

There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon.[2]

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that sayeth unto Zion, Thy God reigneth!

Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.[3]

For, from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts.[4]

And I, if I be lifted up from the earth, will draw all men unto me.[5]

And there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.[6]

LXXVI. OPPRESSION.

So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter.[7]

If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth.

Moreover the profit of the earth is for all.[8]

Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth:

(1) Isa. 24: 16. (2) Ps. 72: 16. (3) Isa. 52: 7, 8. (4) Mal. 1: 11. (5) John 12: 32. (6) Rev. 11: 15. (7) Eccl. 4: 1. (8) Eccl. 5: 8, 9.

and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

Ye have condemned and killed the just; and he doth not resist you.[1]

For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him.[2]

For he shall have judgment without mercy, that hath shewed no mercy.[3]

The Fall of the Oppressor.

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

I will ascend above the heights of the clouds; I will be like the Most High.

Yet thou shalt be brought down to hell, to the sides of the pit.

They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;

That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?[4]

LXXVII. PRAYER.

How to Pray.

And he spake a parable unto them to this end, that men ought always to pray, and not to faint;

Saying, There was in a city a judge, which feared not God, neither regarded man:

(1) Jas. 5: 4-6. (2) Ps. 12: 5. (3) Jas. 2: 13. (4) Isa. 14: 12-17.

And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth? And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.[1]

Prayer Will be Answered.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Or what man is there of you, whom if his son ask bread, will he give him a stone?

Or if he ask a fish, will he give him a serpent?

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?[2]

(1) Luke 18: 1-14. (2) Matt. 7: 7-11.

LXXVIII. A PRAYER FOR FORGIVENESS AND PURITY.

Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I acknowledge my transgressions: and my sin is ever before me.

Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

Hide thy face from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God; and renew a right spirit within me.

Cast me not away from thy presence; and take not thy Holy Spirit from me.

Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.

Then will I teach transgressors thy ways; and sinners shall be converted unto thee.[1]

LXXIX. PRAYER FOR REVIVAL.

O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.[2]

Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth.

(1) Ps. 51: 1-13. (2) Hab. 3: 2.

Turn us again, O God, and cause thy face to shine; and we shall be saved.[1]

Lord, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.

Thou hast forgiven the iniquity of thy people; thou hast covered all their sin.

Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger.

Turn us, O God of our salvation, and cause thine anger toward us to cease.

Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

Wilt thou not revive us again: that thy people may rejoice in thee?

Shew us thy mercy, O Lord, and grant us thy salvation.

I will hear what God the Lord will speak: for he will speak unto his people, and to his saints: but let them not turn again to folly.

Surely his salvation is nigh them that fear him; that glory may dwell in our land.

Mercy and truth are met together; righteousness and peace have kissed each other.

Truth shall spring out of the earth; and righteousness shall look down from heaven.

Yea, the Lord shall give that which is good; and our land shall yield her increase.

Righteousness shall go before him; and shall set us in the way of his steps.[2]

LXXX. PRAYER FOR REFUGE IN DISTRESS.

Out of the depths have I cried unto thee, O Lord.

Lord, hear my voice: let thine ears be attentive to the voice of my supplications.[3]

When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me.

(1) Ps. 80: 1, 3. (2) Ps. 85: 1-13. (3) Ps. 139: 1, 2.

I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul.

I cried unto thee, O Lord: I said, Thou art my refuge and my portion in the land of the living.

Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.

Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.[1]

Hear my cry, O God; attend unto my prayer.

From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I.

For thou hast been a shelter for me, and a strong tower from the enemy.

I will abide in thy tabernacle for ever: I will trust in the covert of thy wings.

For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name.

So will I sing praise unto thy name for ever, that I may daily perform my vows.[2]

LXXXI. GOD'S ETERNAL AND MAN'S TRANSITORY LIFE.

A Prayer of Moses.

Lord, thou hast been our dwellingplace in all generations.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Thou turnest man to destruction; and sayest, Return, ye children of men.

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

(1) Ps. 142: 3-7. (2) Ps. 61: 1-5, 8.

In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

For we are consumed by thine anger, and by thy wrath are we troubled.

Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

For all our days are passed away in thy wrath: we spend our years as a tale that is told.

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

So teach us to number our days, that we may apply our hearts unto wisdom.

Return, O Lord, how long? and let it repent thee concerning thy servants.

O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

Let thy work appear unto thy servants, and thy glory unto their children.

And let the beauty of the Lord our God be upon us.[1]

LXXXII. THE PROSPERITY OF THE WICKED ENDS IN THEIR DESTRUCTION.

The Question.

Righteous art thou, O Lord, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?

Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins.[2]

(1) Ps. 90: 1-17. (2) Jer. 12: 1, 2.

Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?[1]

God's Answer.

Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity.

For they shall soon be cut down like the grass, and wither as the green herb.

Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.

For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

The wicked plotteth against the just, and gnasheth upon him with his teeth.

The Lord shall laugh at him: for he seeth that his day is coming.

The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.

Their sword shall enter into their own heart, and their bows shall be broken.

A little that a righteous man hath is better than the riches of many wicked.

For the arms of the wicked shall be broken: but the Lord upholdeth the righteous.

The wicked watcheth the righteous, and seeketh to slay him.

The Lord will not leave him in his hand, nor condemn him when he is judged.

Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

(1) Hab. 1: 13.

I have seen the wicked in great power, and spreading himself like a green bay tree.

Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.

Mark the perfect man, and behold the upright: for the end of that man is peace.

But the transgressors shall be destroyed together: the end of the wicked shall be cut off.[1]

LXXXIII. THE MISERY OF THE WICKED.

The steps of a good man are ordered by the Lord.[2]

The ungodly are not so: but are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.[3]

By the blast of God they perish, and by the breath of his nostrils are they consumed.[4]

The snare is laid for him in the ground, and a trap for him in the way.

Terrors shall make him afraid on every side, and shall drive him to his feet.

His strength shall be hungerbitten, and destruction shall be ready at his side.

His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.

His roots shall be dried up beneath, and above shall his branch be cut off.

His remembrance shall perish from the earth, and he shall have no name in the street.

He shall be driven from light into darkness, and chased out of the world.[5]

Who hath hardened himself against him, and hath prospered?[6]

(1) Ps. 37: 1, 2, 7, 9, 10, 12-17, 32-38. (2) Ps. 37: 23. (3) Ps. 1: 4-6. (4) Job 4: 9. (5) Job 18: 10-12, 14, 16-18. (6) Job 9: 4.

The wicked man travaileth with pain all his days, and the number of years is hidden to the oppressor.

A dreadful sound is in his ears: in prosperity the destroyer shall come upon him.[1]

For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke.[2]

His bones are full of the sin of his youth, which shall lie down with him in the dust.[3]

Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evil doers shall never be renowned.[4]

But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

There is no peace, saith my God, to the wicked.[5]

LXXXIV. THE RICH MAN AND LAZARUS—CHRIST'S DESCRIPTION OF FUTURE PUNISHMENT.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

(1) Job 15: 20, 21. (2) Isa. 9: 18. (3) Job 20: 11. (4) Isa. 14:20. (5) Isa. 57: 20, 21.

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

Abraham saith unto him, They have Moses and the prophets; let them hear them.

And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.[1]

LXXXV. REPENTANCE BEGINS IN THE HEART AND ENDS IN THE LIFE.

Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.[2]

As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?[3]

Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.[4]

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.[5]

He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not;

(1) Luke 16: 19-31. (2) Ezek. 18: 30. (3) Ezek. 33: 11. (4) Isa. 1: 16, 17. (5) Prov. 28: 13.

He will deliver his soul from going into the pit, and his life shall see the light.[1]

But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.[2]

Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

And ye shall seek me, and find me, when ye shall search for me with all your heart.[3]

The Lord is not willing that any should perish, but that all should come to repentance.[4]

But, except ye repent, ye shall all likewise perish.[5]

And Jesus Spake This Parable Unto Them:

What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

And when he hath found it, he layeth it on his shoulders, rejoicing.

And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.[6]

LXXXVI. REPENTANCE.

The Prodigal Son.

And he said, A certain man had two sons:

And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

(1) Job 33: 27, 28. (2) Ezek. 18: 21. (3) Jer. 29: 12, 13. (4) II. Pet. 3: 9. (5) Luke 13: 3. (6) Luke 15: 4-7.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want.
And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.
And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.
And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!
I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,
And am no more worthy to be called thy son: make me as one of thy hired servants.
And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.
And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.
But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:
And bring hither the fatted calf, and kill it; and let us eat, and be merry:
For this my son was dead, and is alive again; he was lost, and is found.[1]

LXXXVII. OUR RESPONSIBILITY TO GOD.

For Our Obedience.

Behold, I set before you this day a blessing and a curse;
A blessing, if ye obey the commandments of the Lord your God, which I command you this day:
And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.[2]

(1) Luke 15: 11-24. (2) Deut. 11: 26-28.

Ye stand this day all of you before the Lord your God.[1]

So then every one of us shall give account of himself to God.[2]

For Our Influence.

Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.[3]

Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man.[4]

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

Let every one of us please his neighbour for his good to edification.

For even Christ pleased not himself.[5]

LXXXVIII. OUR RESPONSIBILITY TO GOD FOR OUR USE OF HIS GIFTS.

Parable of the Talents.

For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

Then he that had received the five talents went and traded with the same, and made them other five talents.

And likewise he that had received two, he also gained other two.

(1) Deut. 29: 10. (2) Rom. 14: 12. (3) Ezek. 3: 17-19. (4) Job 35: 8. (5) Rom. 15: 1-3.

But he that had received one went and digged in the earth, and hid his lord's money.

After a long time the lord of those servants cometh, and reckoneth with them.

And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:

And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed:

Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

Take therefore the talent from him, and give it unto him which hath ten talents.

For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.[1]

(1) Matt. 25: 14-30.

LXXXIX. GLIMPSES OF THE RESURRECTION IN THE OLD TESTAMENT.

Man that is born of a woman is of few days, and full of trouble.

He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass;

Turn from him, that he may rest, till he shall accomplish, as a hireling, his day.

For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

Though the root thereof wax old in the earth, and the stock thereof die in the ground;

Yet through the scent of water it will bud, and bring forth boughs like a plant.

But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?

As the waters fail from the sea, and the flood decayeth and drieth up;

So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.

Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.[1]

David and His Little Son.

But now he is dead, . . . can I bring him back again? I shall go to him, but he shall not return to me.[2]

For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding.[3]

(1) Job 14: 1, 2, 5-15. (2) II. Sam. 12: 23. (3) I. Chron. 29: 15

XC. THE RESURRECTION OF CHRIST.

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

Peter therefore went forth, and that other disciple, and came to the sepulchre.

So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

For as yet they knew not the Scripture, that he must rise again from the dead.

Then the disciples went away again unto their own home.

But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.[1]

XCI. THE RESURRECTION OF THE BODY.

Oh that my words were now written! oh that they were printed in a book!

That they were graven with an iron pen and lead in the rock for ever!

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.[2]

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.[3]

Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.[4]

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction.[5]

He will swallow up death in victory; and the Lord God will wipe away tears from off all faces.[6]

(1) John 20: 1-18. (2) Job 19: 23-27. (3) Dan. 12: 2, 3. (4) Isa. 26: 19. (5) Hos. 13: 14. (6) Isa. 25: 8.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.[1]

XCII. GOD'S WORD CONCERNING REVENGE.

Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

Be not overcome of evil, but overcome evil with good.[2]

Thou shalt not avenge, nor bear any grudge against the children of thy people.[3]

Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:

Lest the Lord see it, and it displease him.[4]

Say not, I will do so to him as he hath done to me: I will render to the man according to his work.[5]

Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.[6]

The Words of Jesus.

Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.[7]

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

(1) I. Thes. 4: 14-17. (2) Rom. 12: 19-21. (3) Lev. 19: 18. (4) Prov. 24: 17, 18. (5) Prov. 24: 29. (6) Prov. 26: 27. (7) Matt. 26: 52.

But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

And whosoever shall compel thee to go a mile, go with him twain.

Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you,

That ye may be the children of your Father which is in heaven.[1]

XCIII. THE SPIRIT OF FORGIVENESS.

When ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses.[2]

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

But the same servant went out, and found one of his fellow servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

(1) Matt. 5: 38-45. (2) Mark 11: 25.

And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

And he would not: but went and cast him into prison, till he should pay the debt.

So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

Shouldest thou not also have had compassion on thy fellow servant, even as I had pity on thee?

And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.[1]

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.[2]

And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.[3]

XCIV. THE HAPPINESS OF THE GOOD.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.[4]

The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.

(1) Matt. 18: 23-35. (2) Gal. 6: 1. (3) Eph. 4: 32. (4) Ps. 1: 1-3.

Those that be planted in the house of the Lord shall flourish in the courts of our God.

They shall still bring forth fruit in old age; they shall be fat and flourishing;

To shew that the Lord is upright: he is my rock, and there is no unrighteousness in him.[1]

The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.[2]

Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings.[3]

They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever.

As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever.

For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

Do good, O Lord, unto those that be good, and to them that are upright in their hearts.

As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity: but peace shall be upon Israel.[4]

We know that all things work together for good to them that love God.

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?[5]

But my God shall supply all your need according to his riches in glory by Christ Jesus.[6]

As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.[7]

(1) Ps. 92: 12-15. (2) Job 17: 9. (3) Isa. 3: 10. (4) Ps. 125: 1-5. (5) Rom. 8: 28, 32. (6) Phil. 4: 19. (7) I. Cor. 2: 9.

XCV. GOD PROTECTS HIS CHILDREN.

Lord, how are they increased that trouble me! many are they that rise up against me.

Many there be which say of my soul, There is no help for him in God.

But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head.

I cried unto the Lord with my voice, and he heard me out of his holy hill.

I laid me down and slept; I awaked; for the Lord sustained me.

I will not be afraid of ten thousands of people, that have set themselves against me round about.[1]

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust.

Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

Only with thine eyes shalt thou behold and see the reward of the wicked.

Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation;

There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee, to keep thee in all thy ways.

(1) Ps. 3: 1-6.

They shall bear thee up in their hands, lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.

With long life will I satisfy him, and shew him my salvation.[1]

XCVI. THE LORD SAVES HIS CHILDREN IN THE DAY OF TROUBLE.

I will love thee, O Lord, my strength.

The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.

I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies.

The sorrows of death compassed me, and the floods of ungodly men made me afraid.

The sorrows of hell compassed me about: the snares of death prevented me.

In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears.

Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

He bowed the heavens also, and came down: and darkness was under his feet.

And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

(1) Ps. 91: 1-16.

He sent from above, he took me, he drew me out of many waters.

He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

They prevented me in the day of my calamity: but the Lord was my stay.

He brought me forth also into a large place; he delivered me, because he delighted in me.[1]

He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

In famine he shall redeem thee from death: and in war from the power of the sword.

Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.

For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.

And thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin.

Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth.

Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season.[2]

XCVII. BLESSINGS PROMISED TO THE OBEDIENT.

And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth:

And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

1) Ps. 18: 1-10, 16-19. (2) Job 5: 19-26.

Blessed shalt thou be in the city, and blessed shalt thou be in the field.

Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

Blessed shall be thy basket and thy store.

Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee.

The Lord shall establish thee a holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways.

And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee.

And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee.

The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.[1]

XCVIII. THE BEATITUDES.

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

And he opened his mouth, and taught them, saying,

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

(1) Deut. 28: 1-12.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.[1]

XCIX. THE SABBATH.

The First Sabbath.

Thus the heavens and the earth were finished, and all the host of them.

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.[2]

The Commandment.

Remember the sabbath day, to keep it holy.

Six days shalt thou labour, and do all thy work:

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.[3]

(1) Matt. 5: 1-12. (2) Gen. 2: 1-3. (3) Ex. 20: 8-11.

How Nehemiah Observed the Sabbath.

In those days saw I in Judah some treading winepresses on the sabbath, and bringing in sheaves, and lading asses;

As also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals.

There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day?

Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath:

And some of my servants set I at the gates, that there should no burden be brought in on the sabbath day.

So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath.

And I commanded the Levites, that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day.

Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.[1]

(1) Neh. 13: 15-22.

C. THE BLESSEDNESS OF KEEPING THE SABBATH.

This is the day which the Lord hath made; we will rejoice and be glad in it.[1]

And he said unto them, The sabbath was made for man.[2]

Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.[3]

What will ye do in the solemn day, and in the day of the feast of the Lord.[4]

Thus saith the Lord; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem:

Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers.

But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day;

Then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.[5]

Blessed is the man that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, the Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.

For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant;

Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

Also the sons of the stranger, that join themselves to the

(1) Ps. 118: 24. (2) Mark 2: 27. (3) Ezek. 20, 12. (4) Hos. 9, 5. (5) Jer. 17: 21, 22, 27.

Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people.[1]

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.[2]

CI. THE JOY OF SALVATION.

I waited patiently for the Lord; and he inclined unto me, and heard my cry.

He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord.

Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies.

Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.

Then said I, Lo, I come: in the volume of the book it is written of me,

(1) Isa. 56: 2-7. (2) Isa. 58: 13, 14.

I delight to do thy will, O my God: yea, thy law is within my heart.

I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest.

I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.[1]

The Blessedness of Pardon.

Blessed is he whose transgression is forgiven, whose sin is covered.

Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

When I kept silence, my bones waxed old through my roaring all the day long.

For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer.

I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.

For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance.

I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about.

Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.[2]

Therefore with joy shall ye draw water out of the wells of salvation.[3]

(1) Ps. 40: 1-10. (2) Ps. 32: 1-8, 10, 11. (3) Isa. 12: 3.

CII. THE JOY OF SALVATION—CONTINUED.

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?

When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.

Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me.

When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.

Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

When my father and my mother forsake me, then the Lord will take me up.

Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.

Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.[1]

(1) Ps. 27: 1-14.

CIII. PEACE TO THE SOUL THAT LOVES GOD.

The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come.

He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.[1]

Great peace have they which love thy law: and nothing shall offend them.[2]

And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.[3]

Mercy and truth are met together; righteousness and peace have kissed each other.[4]

Peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee.[5]

Mark the perfect man, and behold the upright: for the end of that man is peace.[6]

In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks.

Open ye the gates, that the righteous nation which keepeth the truth may enter in.

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength.[7]

But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ.

For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.[8]

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.[9]

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.[10]

(1) Isa. 57: 1, 2. (2) Ps. 119: 165. (3) Isa. 32: 17. (4) Ps. 85: 10. (5) I. Chron. 12: 18. (6) Ps. 37: 37. (7) Isa. 26: 1-4. (8) Eph. 2: 13, 14. (9) John 14: 27. (10) Phil. 4: 7.

CIV. MAN'S SINFULNESS.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth.[1]

They have corrupted themselves: they are a perverse and crooked generation.[2]

The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

They are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one.[3]

The heart is deceitful above all things, and desperately wicked: who can know it?[4]

Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.[5]

Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.

Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.[6]

And you hath he quickened, who were dead in trespasses and sins;

Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

(1) Gen. 6: 5, 12. (2) Deut. 32: 5. (3) Ps. 14: 2, 3. (4) Jer. 17: 9. (5) Eccl. 8: 11. (6) Isa. 1: 4-6.

Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.[1]

CV. USES OF THE TONGUE.

The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary.[2]

I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.[3]

Set a watch, O Lord, before my mouth; keep the door of my lips.[4]

A word fitly spoken is like apples of gold in pictures of silver.[5]

How forcible are right words![6]

The tongue of the wise useth knowledge aright.[7]

For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.[8]

Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

But the tongue can no man tame; it is an unruly evil, full of deadly poison.

Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

(1) Eph. 2: 1-3. (2) Isa. 50: 4. (3) Ps. 39: 1. (4) Ps. 141: 3. (5) Prov. 25: 11. (6) Job 6: 25. (7) Prov. 15: 2. (8) I. Pet. 3: 10.

Out of the same mouth proceedeth blessing and cursing.
My brethren, these things ought not so to be.[1]

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.[2]

But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you.[3]

CVI. THE DUTY OF TESTIMONY.

The Healed Leper.

And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

And they lifted up their voices, and said, Jesus, Master, have mercy on us.

And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

And Jesus answering said, Were there not ten cleansed? but where are the nine?

There are not found that returned to give glory to God, save this stranger.[4]

The Demoniac.

Now the man out of whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying,

Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and

(1) Jas. 3: 4-10. (2) Jas. 1: 26. (3) I. Pet. 3: 15. (4) Luke 17: 11-18.

published throughout the whole city how great things Jesus had done unto him.[1]

By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.

But to do good and to communicate forget not: for with such sacrifices God is well pleased.[2]

And let us consider one another to provoke unto love and to good works:

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.[3]

And they overcame by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.[4]

For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.[5]

CVII. ADVANTAGES AND EXAMPLES OF TOTAL ABSTINENCE.

Daniel and His Three Companions.

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of eunuchs that he might not defile himself.

Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

(1) Luke 8: 38, 39. (2) Heb. 13: 15, 16. (3) Heb. 10: 24, 25. (4) Rev. 12: 11. (5) Luke 9: 26.

Then said Daniel to Melzar, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

So he consented to them in this matter, and proved them ten days.

And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.[1]

The Vow of the Nazarite.

When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord;

He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes all the days of his separation.[2]

The Faithful Rechabites.

And I set before the sons of the house of the Rechabites pots full of wine, and cups; and I said unto them, Drink ye wine.

But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever.[3]

Neither shall any priest drink wine, when they enter into the inner court.[4]

John the Baptist.

For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost.[5]

(1) Dan. 1: 8-17. (2) Num. 6: 2-4. (3) Jer. 35: 5, 6. (4) Ezek. 44: 21. (5) Luke 1: 15.

Words of St. Paul.

For they that sleep sleep in the night; and they that be drunken are drunken in the night.

But let us, who are of the day, be sober.[1]

And be not drunk with wine, wherein is excess; but be filled with the Spirit:[2]

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.[3]

CVIII. DISSIPATION AND ITS RESULT.

And the king said unto Cushi, Is the young man Absalom safe?[4]

Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.[5]

To deliver thee from the strange woman, even from the stranger which flattereth with her words;

Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

For her house inclineth unto death, and her paths unto the dead.

None that go unto her return again, neither take they hold of the paths of life.[6]

Can a man take fire in his bosom, and his clothes not be burned?

Can one go upon hot coals, and his feet not be burned?[7]

There is a way that seemeth right unto a man; but the end thereof are the ways of death.[8]

The Command to Aaron.

And the Lord spake unto Aaron, saying,

Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die.[9]

(1) I. Thes. 5: 7, 8. (2) Eph. 5: 18. (3) Rom. 14: 21. (4) II. Sam. 18: 32. (5) Ps. 119: 9. (6) Prov. 2: 16-19. (7) Prov. 6: 27, 28. (8) Prov. 16: 25. (9) Lev. 10: 8, 9.

Belshazzar's Feast.

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king and his princes, his wives and his concubines, might drink therein.

Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his princes, his wives and his concubines, drank in them.

They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In that night was Belshazzar the king of the Chaldeans slain.[1]

CIX. STRONG DRINK DESTROYS THE BODY AND THE MIND.

Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.[2]

Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.[3]

For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.[4]

In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord.[5]

Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine![6]

Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant.[7]

(1) Dan. 5: 1-4, 30. (2) Prov. 20: 1. (3) Joel 1: 5. (4) Nah. 1: 10. (5) Jer. 51: 39. (6) Isa. 28: 1. (7) Isa. 56: 12.

The crown of pride, the drunkards of Ephraim, shall be trodden under feet.[1]

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.[2]

Strong drink shall be bitter to them that drink it.[3]

It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink:

Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.[4]

Be not among winebibbers; among riotous eaters of flesh: For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.[5]

CX. STRONG DRINK DESTROYS THE SOUL.

They also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.[6]

And the harp and the viol, the tabret and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands.[7]

In the day of our king, the princes have made him sick with bottles of wine; he stretched out his hand with scorners.[8]

And they have cast lots for my people; and have given a boy for a harlot, and sold a girl for wine, that they might drink.[9]

Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.[10]

(1) Isa. 28: 3. (2) Isa. 5: 22. (3) Isa. 24: 9. (4) Prov. 31: 4, 5. (5) Prov. 23: 20, 21. (6) Isa. 28: 7. (7) Isa. 5: 12. (8) Hos. 7: 5. (9) Joel 3: 3. (10) Isa. 5: 11, 14.

Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

They that tarry long at the wine; they that go to seek mixed wine.

Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

At the last it biteth like a serpent, and stingeth like an adder.

Thine eyes shall behold strange women, and thine heart shall utter perverse things.

Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.[1]

CXI. DUTY OF RIGHTEOUS GOVERNMENT TO PROHIBIT EVIL.

Christ's Word on Government.

And they brought unto him a penny.

And he saith unto them, Whose is this image and superscription?

They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's.[2]

Righteousness exalteth a nation: but sin is a reproach to any people.[3]

When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.[4]

Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness![5]

(1) Prov. 23: 29-35. (2) Matt. 22: 19-21. (3) Prov. 14: 34. (4) Prov. 29: 2. (5) Eccl. 10: 17.

Compromising with Evil.

Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?[1]

Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul.

For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

Woe to him that buildeth a town with blood, and establisheth a city by iniquity!

Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken also.[2]

CXII. THANKSGIVING TO GOD FOR TEMPORAL BLESSINGS.

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness: come before his presence with singing.

Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.[3]

Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it.

Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.

Thou crownest the year with thy goodness; and thy paths drop fatness.

(1) Ps. 94: 20. (2) Hab. 2: 10-12, 15. (3) Ps. 100: 1-5.

They drop upon the pastures of the wilderness: and the little hills rejoice on every side.

The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.[1]

Wherefore David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, for ever and ever.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.

Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.

Now therefore, our God, we thank thee, and praise thy glorious name.[2]

CXIII. THANKSGIVING FOR A PERSONAL DELIVERANCE.

I love the Lord, because he hath heard my voice and my supplications.

Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.

Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous; yea, our God is merciful.

The Lord preserveth the simple: I was brought low, and he helped me.

Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.

For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

I will walk before the Lord in the land of the living.

(1) Ps. 65: 9-13. (2) I. Chron. 29: 10-13.

I believed, therefore have I spoken: I was greatly afflicted:
I said in my haste, All men are liars.
What shall I render unto the Lord for all his benefits toward me?
I will take the cup of salvation, and call upon the name of the Lord.
I will pay my vows unto the Lord now in the presence of all his people.
O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds.
I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord.
I will pay my vows unto the Lord now in the presence of all his people,
In the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.[1]

CXIV. THANKS TO GOD FOR HIS MERCY AND LOVINGKINDNESS.

Bless the Lord, O my soul: and all that is within me, bless his holy name.
Bless the Lord, O my soul, and forget not all his benefits:
Who forgiveth all thine iniquities; who healeth all thy diseases:
Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;
Who satisfieth thy mouth with good things: so that thy youth is renewed like the eagle's.
The Lord executeth righteousness and judgment for all that are oppressed.
He made known his ways unto Moses, his acts unto the children of Israel.
The Lord is merciful and gracious, slow to anger, and plenteous in mercy.
He will not always chide: neither will he keep his anger for ever.
He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

(1) Ps. 116: 1-14, 16-19.

For as the heaven is high above the earth, so great is his mercy toward them that fear him.

As far as the east is from the west, so far hath he removed our transgressions from us.

Like as a father pitieth his children, so the Lord pitieth them that fear him.

For he knoweth our frame; he remembereth that we are dust.

As for man, his days are as grass: as a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

To such as keep his covenant, and to those that remember his commandments to do them.

The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.

Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.[1]

CXV. THANKSGIVING FOR A NATIONAL DELIVERANCE.

If it had not been the Lord who was on our side, now may Israel say;

If it had not been the Lord who was on our side, when men rose up against us:

Then they had swallowed us up quick, when their wrath was kindled against us:

Then the waters had overwhelmed us, the stream had gone over our soul.

(1) Ps. 103: 1-22.

Then the proud waters had gone over our soul.

Blessed be the Lord, who hath not given us as a prey to their teeth.

Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

Our help is in the name of the Lord, who made heaven and earth.[1]

The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him a habitation; my father's God, and I will exalt him.

Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy.

And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

Thou stretchedst out thy right hand, the earth swallowed them.

Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast purchased.

Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.

Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established.

The Lord shall reign for ever and ever.[2]

(1) Ps. 124: 1-8. (2) Ex. 15: 2, 6; 7, 9-13, 16-18.

CXVI. LET ALL THINGS UNITE TO PRAISE THE LORD.

Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights.

Praise ye him, all his angels: praise ye him, all his hosts.

Praise ye him, sun and moon: praise him, all ye stars of light.

Praise him, ye heavens of heavens, and ye waters that be above the heavens.

Let them praise the name of the Lord: for he commanded, and they were created.

He hath also stablished them for ever and ever: he hath made a decree which shall not pass.

Praise the Lord from the earth, ye dragons, and all deeps:

Fire, and hail; snow, and vapour; stormy wind fulfilling his word:

Mountains, and all hills; fruitful trees, and all cedars:

Beasts, and all cattle; creeping things, and flying fowl:

Kings of the earth, and all people; princes, and all judges of the earth:

Both young men, and maidens; old men, and children:

Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven.

He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him.[1]

Thanks be unto God for his unspeakable gift.[2]

Let every thing that hath breath praise the Lord. Praise ye the Lord.[3]

CXVII. VESPER SERVICE.

The Walk to Emmaus.

And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them.

(1) Ps. 148: 1-14. (2) II. Cor. 9: 15. (3) Ps. 150: 6.

And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

And their eyes were opened, and they knew him; and he vanished out of their sight.[1]

Lord, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.

Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.[2]

As for me, I will call upon God; and the Lord shall save me.

Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.[3]

They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.[4]

Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.[5]

It shall come to pass, that at evening time it shall be light.[6]

When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.[7]

I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.[8]

Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper: the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The Lord shall preserve thee from all evil: he shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.[9]

(1) Luke 24: 28-31. (2) Ps. 141: 1, 2. (3) Ps. 55: 16, 17. (4) Ps. 65: 8. (5) Dan. 9: 21. (6) Zech. 14: 7. (7) Prov. 3: 24. (8) Ps. 4: 8. (9) Ps. 121: 4-8.

CXVIII. THE CHRISTIAN SOLDIER.

Examples.

Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.[1]

And Ittai answered the king, and said, As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.[2]

Therefore David inquired again of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry trees.

And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.[3]

Who goeth a warfare any time at his own charges?[4]

Be strong, and quit yourselves like men.[5]

For there is no restraint to the Lord to save by many or by few.[6]

And there is no discharge in that war.[7]

And, behold, God himself is with us for our captain.[8]

For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.[9]

No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

Thou therefore endure hardness, as a good soldier of Jesus Christ.[10]

(1) I. Sam. 17: 45. (2) II. Sam. 15: 21. (3) I. Chron. 14: 14, 15. (4) I. Cor. 9: 7. (5) I. Sam. 4: 9. (6) I. Sam. 14: 6. (7) Eccl. 8: 8. (8) II. Chron. 13: 12. (9) Heb. 2: 10. (10) II. Tim. 2: 4, 3.

CXIX. ST. PAUL AS A CHRISTIAN SOLDIER.

Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.[1]

For though we walk in the flesh, we do not war after the flesh:

(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.[2]

Finally, my brethren, be strong in the Lord, and in the power of his might.

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

And your feet shod with the preparation of the gospel of peace;

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God.[3]

For I am now ready to be offered, and the time of my departure is at hand.

I have fought a good fight, I have finished my course, I have kept the faith:

(1) I. Tim. 6: 12. (2) II. Cor. 10: 3-5. (3) Eph. 6: 10-17

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.[1]

CXX. WAR SOMETIMES A DUTY.

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

And he said, Nay; but as captain of the host of the Lord am I now come.[2]

And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the Lord, and of Gideon.

And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.

And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow.[3]

Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight:

My goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me.[4]

God judgeth the righteous, and God is angry with the wicked every day.

If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.[5]

But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.[6]

(1) II. Tim. 4: 6-8. (2) Josh. 5: 13, 14. (3) Judg. 7: 20-22. (4) Ps. 144: 1, 2. (5) Ps. 7: 11-14. (6) Rom. 13: 4.

Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment.[1]

Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.[2]

Think not that I am come to send peace on earth: I came not to send peace, but a sword.[3]

When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them:

Let not your hearts faint, fear not, and do not tremble, neither be terrified because of them;

For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you.[4]

CXXI. THE DUTY OF WATCHFULNESS.

The Parable of the Ten Virgins.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

And five of them were wise, and five were foolish.

They that were foolish took their lamps, and took no oil with them:

But the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept.

And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Then all those virgins arose, and trimmed their lamps.

And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

(1) Job 19: 29. (2) Luke 22: 36. (3) Matt. 10: 34. (4) Deut. 20: 1, 3, 4.

Afterward came also the other virgins, saying, Lord, Lord, open to us.

But he answered and said, Verily I say unto you, I know you not.

Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.[1]

CXXII. THE DUTY OF WATCHFULNESS—CONTINUED.

Nehemiah's Command.

Appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house.[2]

In Gethsemane.

And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour?

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.[3]

The Master's Command.

Let your loins be girded about, and your lights burning;

And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

(1) Matt. 25: 1-13. (2) Neh. 7: 3. (3) Matt. 26: 40, 41.

Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.[1]

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

Take ye heed, watch and pray: for ye know not when the time is.

For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning:

Lest coming suddenly he find you sleeping.

And what I say unto you I say unto all, Watch.[2]

CXXIII. THE EXCELLENCE OF WISDOM.

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.[3]

Happy is the man that findeth wisdom, and the man that getteth understanding.

For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

Length of days is in her right hand; and in her left hand riches and honour.

Her ways are ways of pleasantness, and all her paths are peace.

She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

The Lord by wisdom hath founded the earth; by understanding hath he established the heavens.

(1) Luke 12: 35-40. (2) Mark 13: 32-37. (3) Prov. 4: 7-9.

By his knowledge the depths are broken up, and the clouds drop down the dew.[1]

This wisdom have I seen also under the sun, and it seemed great unto me:
There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it.
Now there was found in it a poor wise man, and he by his wisdom delivered the city.
Then said I, Wisdom is better than strength:
Wisdom is better than weapons of war:[2]
For wisdom is a defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it.[3]

CXXIV. WISDOM'S CALL.

Wisdom crieth without; she uttereth her voice in the streets:
She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying,
How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?[4]

Wisdom Accepted.

My son, if thou wilt receive my words, and hide my commandments with thee;
So that thou incline thine ear unto wisdom, and apply thine heart to understanding;
Yea, if thou criest after knowledge, and liftest up thy voice for understanding;
If thou seekest her as silver, and searchest for her as for hid treasures;
Then shalt thou understand the fear of the Lord, and find the knowledge of God.
For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding.

(1) Prov. 3: 13-20. (2) Eccl. 9:13-16, 18. (3) Eccl. 7: 12. (4) Prov. 1: 20-22.

He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.

He keepeth the paths of judgment, and preserveth the way of his saints.

Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.

When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

Discretion shall preserve thee, understanding shall keep thee.[1]

Wisdom is justified of her children.[2]

Be ye therefore wise as serpents, and harmless as doves.[3]

CXXV. WISDOM REJECTED.

Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

But ye have set at nought all my counsel, and would none of my reproof:

I also will laugh at your calamity; I will mock when your fear cometh;

When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

For that they hated knowledge, and did not choose the fear of the Lord:

They would none of my counsel: they despised all my reproof.

Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.[4]

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee.

Therefore the people that doth not understand shall fall.[5]

(1) Prov. 2: 1-11. (2) Matt. 11: 19. (3) Matt. 10: 16. (4) Prov. 1: 24-33. (5) Hos. 4: 6, 14.

Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.[1]

CXXVI. WHAT IS WISDOM, AND WHERE IS IT FOUND?

But where shall wisdom be found? and where is the place of understanding?

Man knoweth not the price thereof; neither is it found in the land of the living.

The depth saith, It is not in me: and the sea saith, It is not with me.

It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold.

No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies.

The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

Whence then cometh wisdom? and where is the place of understanding?

Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

Destruction and death say, We have heard the fame thereof with our ears.

God understandeth the way thereof, and he knoweth the place thereof.

For he looketh to the ends of the earth, and seeth under the whole heaven;

To make the weight for the winds; and he weigheth the waters by measure.

(1) Hos. 14: 9.

When he made a decree for the rain, and a way for the lightning of the thunder;

Then did he see it, and declare it; he prepared it, yea, and searched it out.

And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.[1]

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.[2]

CXXVII. THE SCRIPTURES.

The Bereans.

And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews.

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

Therefore many of them believed.[3]

Christ's Command.

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.[4]

Paul on the Scriptures.

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.[5]

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.[6]

Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel:

Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.[7]

(1) Job 28: 12-28. (2) Jas. 1: 5. (3) Acts 17: 10-12. (4) John 5: 39. (5) Heb. 2: 1. (6) Rom. 15: 4. (7) II. Tim. 2: 8, 9.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be perfect, thoroughly furnished unto all good works.[1]

For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.[2]

Peter's Testimony.

For we have not followed cunningly devised fables.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts:

Knowing this first, that no prophecy of the Scripture is of any private interpretation.

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.[3]

O the depth of the riches both of the wisdom and knowledge of God![4]

CXXVIII. GOD'S WORD ILLUMINATES THE MIND.

Thy word have I hid in mine heart, that I might not sin against thee.

Blessed art thou, O Lord: teach me thy statutes.

With my lips have I declared all the judgments of thy mouth.

I have rejoiced in the way of thy testimonies, as much as in all riches.

I will meditate in thy precepts, and have respect unto thy ways.

I will delight myself in thy statutes: I will not forget thy word.

(1) II. Tim. 3: 16, 17. (2) Heb. 4: 12. (3) II. Pet. 1: 16, 19-21. (4) Rom. 11: 33.

Open thou mine eyes, that I may behold wondrous things out of thy law.

Thy testimonies also are my delight, and my counsellors.

Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

I will run the way of thy commandments, when thou shalt enlarge my heart.

Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end.

And I will walk at liberty: for I seek thy precepts.

Thy statutes have been my songs in the house of my pilgrimage.

O how love I thy law! it is my meditation all the day.

How sweet are thy words unto my taste! yea, sweeter than honey to my mouth.

Thy word is a lamp unto my feet, and a light unto my path.

The entrance of thy words giveth light.[1]

CXXIX. GOD'S WORD CONVERTS THE SOUL.

And they stood up in their place, and read in the book of the law of the Lord their God.[2]

My son, keep my words, and lay up my commandments with thee.

Keep my commandments, and live; and my law as the apple of thine eye.

Bind them upon thy fingers, write them upon the table of thine heart.[3]

For length of days, and long life, and peace, shall they add to thee.[4]

For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

(1) Ps. 119: 11-16, 18, 24, 27, 32, 33, 45, 54, 97, 103, 105, 130. (2) Neh. 9: 3. (3) Prov. 7: 1-3. (4) Prov. 3: 2.

Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.[1]

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.[2]

The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.[3]

Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.[4]

Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?[5]

CXXX. THE LORD'S PRAYER.

Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power and the glory, for ever. Amen.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead and buried; the third day he arose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

(1) Deut. 30: 11-14. (2) Ps. 19: 7, 8. (3) Deut. 29: 29. (4) Isa. 34: 16. (5) Jer. 23: 29.

I believe in the Holy Ghost; the holy catholic Church;[1] the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

CXXXI. OUR COUNTRY.

Examples of Love of Country.

And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.[2]

And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.[3]

And Hadad said to Pharaoh, Let me depart, that I may go to mine own country.

Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing: howbeit let me go.[4]

"*That Land Thy Country, and That Spot Thy Home!*"

What is thy country? and of what people art thou?[5]

Get thee up into this mountain, and behold the land:[6]

Go up and view the country.[7]

The land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven:

A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.[8]

A good land and a large, a land flowing with milk and honey:[9]

And the gold of that land is good.[10]

And wherefore hath the Lord brought us unto this land?[11]

(1) The Church of God in general. (2) Gen. 31: 3. (3) Ex. 4: 18. (4) I. Ki. 11: 21, 22. (5) Jon. 1: 8. (6) Deut. 32: 49. (7) Josh. 7: 2. (8) Deut. 11: 11, 12. (9) Ex. 3: 8. (10) Gen. 2: 12. (11) Num. 14: 3.

Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.[1]

He hath not dealt so with any nation: and as for his judgments, they have not known them.[2]

Consider that this nation is thy people.[3]

They seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God.[4]

Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance.[5]

And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.[6]

The heavens and the earth shall shake: but the Lord will be the hope of his people.[7]

(1) Deut. 32: 43. (2) Ps. 147. 20. (3) Ex. 33: 13. (4) Isa. 58: 2. (5) Ps. 33: 12. (6) Mal. 3: 12. (7) Joel 3: 16.

AUG 6 1898

LIBRARY OF CONGRESS
0 028 310 119 8

THE ENTRANCE OF THY WORDS
GIVETH LIGHT.